

# MATTHEW CHAPTER TWENTY SIX

Take - a - ways

FOCUS ON THE CROSS

## THE CUP

Was a common theme in the Old Testament:

Reserved for the wicked (Psalm 11:6)

Divine indignation against sin (Psalm 75:8)

A cup of trembling (Isaiah 51:17)

A cup of Jehovah's fury (Jeremiah 25:15)

A cup of salvation (Psalm 116:13)

Why was Peter carrying a sword?

Peter often demonstrated a protective, passionate, and sometimes rash loyalty, prompting him to defend Jesus during his arrest

We see Judas as the ultimate hypocrite betraying Jesus with a friendly kiss of greeting

We see Peter sleeping when he should have been praying

Fighting when he should have been yielding to the plan of God

And cursing and fleeing after he swore to die for Jesus

Notice how Judas disgraced his name

It meant "praise" - but have you ever known anyone named Judas?

Matthew has been a book of "greats"

In Chapter 16 we had Peter's Great Confession - Jesus is Lord

In Chapter 22 we have the Great Commandment - love God and your fellow man

And in Chapter 28 we have the Great Commission - make disciples as you go

It is easy to delude ourselves into thinking we are stronger than we actually are

Just ask Peter

Some have argued that Jesus' anguish over "the cup"

Was because He was afraid Satan would hinder God's perfect plan of atonement

THAT IS NOT POSSIBLE

I Peter 5:8

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he MAY devour

Satan can only act with God's permission

# 04-19 Lesson: Analysis of Matthew 26 - Jesus' Final Days

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Location: First Baptist Tallassee Alabama

Instructor: Sid Edwards

## Summary

This lesson provides an analysis of Matthew chapter 26, focusing on the final days and hours of Jesus' life as he prepares for his crucifixion. The speaker frames the chapter as a journey to four significant locations: a home in Bethany, an upper room in Jerusalem, the Garden of Gethsemane, and the high priest's home. The lecture details the plot against Jesus by the religious leaders, the anointing of Jesus by a woman in Bethany, and Judas Iscariot's decision to betray Jesus. It then covers the institution of the Lord's Supper, Jesus's prayer and subsequent arrest in Gethsemane, and the illegal trial at the house of Caiaphas. A significant portion is dedicated to Peter's three denials of Jesus, contrasting his repentance with Judas's despair. Key themes include the fulfillment of prophecy, the contrast between selfless giving and selfish betrayal, the establishment of the new covenant, and the challenge for listeners to choose between being a devoted follower like Peter or a pretender like Judas.

## Knowledge Points

### 1. The Prelude to the Cross (Matthew 26:1-5)

- **End of Jesus' Public Ministry**
  - Jesus' public ministry has concluded. There will be no more sermons to multitudes, miraculous feedings, or large crowds seeking healing.
  - His focus is now entirely on his "appointment with the cross," completing the "father's business" he spoke of at age twelve.
- **The Plot Against Jesus**
  - Two days before Passover, Jesus foretold he would be handed over for crucifixion.
  - The chief priests and elders, led by the high priest Caiaphas, gathered to plot Jesus' covert arrest and murder.
  - They were afraid to act during the Passover festival due to Jesus' popularity with the thousands of people in Jerusalem, fearing a riot.
  - The speaker notes that these leaders, while thinking they were in charge, were merely pawns in God's preordained plan for the crucifixion, which was set before time began.

### 2. Events in Bethany (Matthew 26:6-16)

- **Setting the Scene**

- The events take place in Bethany, about two miles from Jerusalem, at the home of Simon the Leper.
- The speaker suggests Simon was likely someone Jesus had healed, as a leper would have been an outcast and unable to host guests otherwise.
- The group had traveled about 125 miles from Capernaum to Jerusalem for the Passover, with many people carrying their own sacrificial lambs, unaware that the “perfect Lamb of God” was among them.
- **The Anointing of Jesus**
  - A woman, identified in the Gospel of John as Mary (sister of Martha and Lazarus), approached Jesus.
  - She poured an alabaster vial of very expensive perfume on his head. The Gospel of Mark values it at three hundred denarii, equivalent to several years’ wages or about \$15,000 in today’s money.
  - Mark’s gospel adds that she broke the flask, making the gesture even more costly.
- **The Disciples’ Reaction and Jesus’ Defense**
  - The disciples, likely led by Judas Iscariot, were indignant, calling the act a “waste” and suggesting the perfume could have been sold to help the poor.
  - Jesus defended the woman, stating she had done a “good deed” by preparing his body for burial.
  - He said she was one of the few who understood his impending death and burial.
  - Jesus prophesied that her act of love would be told in her memory wherever the gospel is preached, a prophecy fulfilled by its inclusion in scripture.
- **Judas’s Betrayal**
  - Judas Iscariot went to the chief priests and offered to betray Jesus for a price.
  - They agreed to pay him thirty pieces of silver, which the speaker notes was the market price for an “ox gored slave” (a damaged slave), equivalent to about \$1200 today.
  - The speaker contrasts Judas, who was interested in getting, with Jesus, who came to give Himself.
  - Possible reasons for Judas’s betrayal are explored: disillusionment that Jesus’ kingdom was spiritual, not a political one where he could become secretary of the treasury. It’s suggested Judas was never truly saved, having only “head knowledge” and not “heart knowledge.”

### 3. The Last Supper in the Upper Room (Matthew 26:17-29)

- **Preparing for the Passover**
  - On the first day of unleavened bread, the disciples asked Jesus where to prepare the Passover meal.
  - Jesus gave them cryptic instructions to find a man in the city carrying a pitcher of water (an unusual task for a man) and tell him the Teacher would keep the Passover at his house. This secrecy was likely to prevent any interference with God’s plan, as Jesus already knew of Judas’s plot.
  - The timing was significant: the Jewish day ran from sunset to sunset, and the Passover lamb was to be sacrificed “between the evenings.” Jesus, the perfect Lamb, would have this final meal and be slain by the next evening, fulfilling the instructions from Exodus 12.

- **The Betrayer Revealed**

- During the meal, Jesus announced that one of the twelve would betray him.
- The disciples became grieved and distressed, questioning their own loyalty and each other.
- Jesus identified the betrayer as “He, who dipped his hand with Me in the bowl,” a past action so common that the other disciples did not notice who it was.
- Judas, addressing Jesus as “Rabbi” (teacher) rather than Lord or Master, asked, “Surely it is not I?” Jesus confirmed it, saying, “You have said it yourself.”
- The speaker interprets Jesus’ statement that it would be better if the betrayer had not been born as a clear indication that Judas was not saved and would face eternal damnation. Judas likely left the room after this exchange.

- **Institution of the Lord’s Supper**

- Jesus took bread, blessed and broke it, and gave it to the disciples, saying, “Take eat; this is my body.”
- He then took a cup of wine, gave thanks, and gave it to them, saying, “Drink from it all of you. But this is my blood of the covenant, which is being poured out for many, for the forgiveness of sins.”
- This act established a new covenant based on the forgiveness of sins through his shed blood. The speaker emphasizes the word “shed” implies a deliberate act of atonement, not an accident like something “spilt.”
- Jesus stated he would not drink of the fruit of the vine again until he drinks it new with them in his Father’s kingdom, indicating a future reunion at his second coming.

#### 4. Journey to the Garden of Gethsemane (Matthew 26:30-46)

- **Hymn of Praise**

- After the meal, they sang a hymn and went to the Mount of Olives.
- The speaker suggests the hymn was likely a traditional Passover song from Psalm 118, which includes lines like “Blessed is he who comes in the name of the Lord” and speaks of the cornerstone rejected by the builders.

- **Prophecy of Abandonment and Reunion**

- Jesus foretold that all the disciples would fall away that night, quoting Zechariah 13:7: “I will strike the shepherd, and the sheep of the flock will be scattered.”
- This prophecy had a dual fulfillment: the immediate scattering of the disciples and a future “great falling away” or apostasy during the tribulation period.
- Despite predicting their failure, Jesus also promised a future reunion, stating, “And after I have been raised, I will go ahead of you to Galilee.” This message was previously delivered by an angel to the women on Easter morning.

- **Peter’s Vow and Jesus’s Prediction**

- Peter declared that even if all others fell away, he would never fall away from Jesus.
- Jesus predicted that before the rooster crowed that very night, Peter would deny him three times.
- Peter insisted he would die before denying Jesus, and all the other disciples agreed. This is cited as a prime example of Peter speaking before thinking.

- **Discourse on the Way to Gethsemane (John 14-16)**

- While walking to the Garden of Gethsemane, a conversation recorded in the Gospel of John (but not Matthew) took place.
- Jesus promised the coming of the Holy Spirit, referring to him as their comforter and guide.
- He made several “I am” statements, including “the way, the truth, the life,” and “the true vine,” emphasizing the need to abide in him.
- He spoke of his departure but also promised to return and prepare a place for them.
- He warned that the world, which hated him, would also hate his followers.
- He taught about the power of his name, stating that if they ask in his name and within his will, the Father will grant it.

- **Prayer in the Garden**

- Jesus took his inner circle—Peter, James, and John—further into the garden to pray.
- He was deeply grieved and distressed, with a soul “grieved to the point of death.”
- His grief was interpreted not as fear of death but sorrow over mankind’s sin and their disregard for his Father.

- **The “Cup” of God’s Wrath**

- Jesus prayed, asking if it was possible for “this cup to pass.”
- The “cup” is interpreted as being filled with God’s wrath for all of mankind’s sins—past, present, and future.
- Jesus was not asking to avoid the cross but was expressing the tension between his divine nature and his human nature, or his grief over impending separation from the Father. This relates to his cry from the cross, “Why have you forsaken me?”

## 5. The Arrest and Illegal Trial (Matthew 26:47-68)

- **The Betrayal and Arrest**

- Judas betrayed Jesus with a kiss, addressing him as “Rabbi” (teacher), not “Lord.”
- Jesus had previously identified Judas as “the devil” and the betrayer in John 6. The betrayal was a necessary part of God’s plan.
- Peter cut off the high priest’s servant’s ear with a sword.
- Jesus rebuked Peter, healed the man, and stated that these events were part of his Father’s will.

- **The Illegal Proceedings**

- Jesus was taken to the home of Caiaphas, the high priest, where the Sanhedrin was assembled in a pre-orchestrated plot.
- The entire trial was illegal under Jewish and Roman law: it took place at night, Jesus was not formally charged, and paid eyewitnesses gave contradictory testimony.

- **Jesus’s Testimony and Caiaphas’s Reaction**

- Jesus remained silent, fulfilling a prophecy from Isaiah.
- When placed under oath and asked if he was the Christ, the Son of God, Jesus responded, “You have said it yourself.”

- He then prophesied that they would see the Son of Man at the right hand of power and coming on the clouds, effectively judging the high priest.
- Caiaphas accused Jesus of blasphemy, tore his robes (an act forbidden by Jewish law), and the council declared that Jesus deserved to die.
- **Symbolism of the Torn Robes**
  - The tearing of the robes symbolized Caiaphas's anger and the end of his role. It also foreshadowed the "Age of Grace," as the Holy Spirit would descend on Pentecost, the church would be born, and God's favor would turn from the Jews to the Gentiles.

## 6. Peter's Denial and Restoration (Matthew 26:69-75)

- **The Three Denials**
  - While in the courtyard, Peter was confronted three times.
  - First, a slave woman identified him as being with Jesus; he denied it.
  - Second, another slave woman said he was one of them; he denied it with an oath.
  - Third, bystanders noted his accent; he began to curse and swear that he did not know the man.
  - Immediately after, the rooster crowed, and Peter remembered Jesus's prediction.
- **The Moment of Realization**
  - A detail from Luke 22:61 is highlighted: as Jesus was being led out, he and Peter locked eyes just as the rooster crowed.
  - Peter then went out and "wept bitterly" in repentance.
- **Peter's Forgiveness and Restoration**
  - After the resurrection, Jesus met the disciples in Galilee.
  - In a private meeting, Jesus asked Peter twice, "Do you agape love me?" (divine love), and Peter replied with "phileo" (brotherly love).
  - The third time, Jesus asked, "Do you phileo me?" and a broken Peter replied with "agape," signifying his full repentance and restoration.
- **Contrast with Judas**
  - Judas experienced "the sorrow of the world," which led to hopelessness, despair, and suicide.
  - Peter experienced "godly sorrow," which led to repentance, life, and the powerful sermon on the day of Pentecost.

## Assignments

- 1 
  1. Reflect on the contrast between Mary's act of sacrificial giving and Judas's act of selfish betrayal.
2. 
  2. Consider the significance of Jesus establishing the Lord's Supper (communion) as a new covenant before his crucifixion.
3.

3. Read Psalm 118 and Zechariah 13:7 to understand the Old Testament prophecies Jesus referenced.
4.
4. Reflect on whether you are a devoted follower like Peter, who experiences godly repentance, or a pretender like Judas, who experiences worldly sorrow.
5.
5. Consider the implications of Jesus's prophecy that the high priest and others like him would one day be judged.
6.
6. Examine the reasons why Peter might have been carrying a sword that night, such as a defensive instinct to protect Jesus.